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and plantation to feed the stomachs and spin the garments for mankind?

Shall it not rather become a country where the sturdy spirit of business shall walk hand in hand with refining influences; where the activity of the hand and the brain shall walk hand in hand with the cultivation of the heart, and the energies of the soul? We can hear the "*Amen*," which is uttered by all the honest, and good, and gentle in the land. But we cannot overlook the fact, that our heroic era has been followed by an industrial era. With an increased population, the cry for bread overreaches all other voices. In the necessity of every individual working to get a living, here favored by unparalleled advantages, we recognize one of the most civilizing and humanizing influences of our country. It is, indeed, this one single fact which, if all our other American traits should be compared disadvantageously with those of other countries, would give us a moral supremacy, and a moral power, that outweighs all other disadvantages, and gives us, in a comprehensively humanitarian sense, the first rank in the place of civilized nations.

But, while we bow with reverence before this providential feature, in the aspect of American civilization, we would humbly, but firmly, urge the necessity of facing the weaknesses of a system, in all other respects so entitled to admiration. These weaknesses we had in our mind when we alluded to the encroaching tendency of our material and intellectual upon our spiritual and moral development. It may be argued that an excess of heroism, of moral enthusiasm, may prove as dangerous in the course of time as an excess of materialism. But there is no danger of any such excess. Our heroic era is gone. The circumstances which called it into life have passed away. New circumstances may come to call it forth anew. But they have not come yet. In the meantime, the industrial era is in full bloom. Let us thank God that it is so. But the creation of a nobler life-philosophy, of a nobler sympathy with the refining influences of the higher powers of civilization, Art, and literature, based upon a higher moral standard, is required to prevent that spirit of industry which is now a blessing, by its diffusion of wealth and comfort, and, at least, material happiness, from becoming a curse, by its exhalations of lucre, and profligacy, and reckless immorality. Such a curse must blight the existence of artists, all the inspiration of our poets, all the aspiration of our women, all the efforts of our clergy, all the prayers of our good men, all the promises of our early history, and all the expectations of humanity.

Surely, we do not mean to say that the study of a few German writers will cure the evil. But we say they contain pure and noble thoughts. Let us try to embody them in our world of Art and our world of humanity. "But why import thoughts from abroad? Why not manufacture them here?" Let us bear in mind the providential mission of nations. We are actors in the public concerns of the world, we have not much time left for *thinking*.

Those poor Germans do all the thinking, because they do so little of the acting. Let us use our Yankee sharpness to improve upon that. We are fully alive to the objection raised against foreign thinkers. We belong to those who think that the *bad* European thought is much worse than the worst American thought; simply upon the same ground that the *bad* old man is worse than the worst young man. But the *best* European thought has always guided us, and inspired our public men, our artists, and our thinkers.

Let us, in conclusion, quote the words of Milton, which are as applicable to our country as they are to his:

"As wine and oil are imported to us from abroad, so must ripe understanding and many civil virtues be imported into our minds from foreign writings; we shall else miscarry still, and come short in the attempts of any great enterprise."—*Milton, History of Britain, Book III.*

TASTE.—Refined to the most acute perception of all the degrees which lie between the remote extremes of beauty and deformity, of pleasure and pain—taste is anything but a blessing; unless where there is judgment to go deeper into the essential qualities of things, and to discover a moral good beneath a physical evil; because the outward aspect of our world, even with all its loveliness, and the external character of our circumstances, even with all our enjoyments, are such as often to present pictures repulsive and abhorrent to perceptions more delicate than deep. But the cultivation of taste, when confined as it ought to be to its proper place, and limited to its proper degree, is eminently conducive to our happiness, and eventually to our good. Taste should even rule itself, and set bounds to its own existence, for its laws are as much violated when we are too sublime for useful service, and too delicate for duty, as when we descend to the use of vulgar epithets, and ape the absurdities of our inferiors.—*S. Stickney.*

BIRTH OF ART.—People may say what they please about the gradual improvement of the Arts. It is not true of the substance. The Arts and the Muses both spring forth in the youth of nations, like Minerva from the front of Jupiter, all armed; manual dexterity may, indeed, be improved by practice.—*S. T. Coleridge.*

DELAROCHE.

A FELLOW mortal gone! a being dead!

A corpse insensate on a throng'd bier!

To think on one who is no longer here;

On what he did, and what he thought and said!

It is a daily duty that has led

Low thought to gather for a higher sphere,

And winged the chrysalis of hampered fear

Until in sunny faith it vanished.

But when an artist dies—there sinks with him,

Alas! a garner of whole truths from God,

For on that vision-lens that now is dim,

Lay pictures of the many paths he trod,

Where He had led him by a secret lure,

As one who fain would treasure what is pure.

J. W.